

THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

"WHAT IS TRUTH?"

"THE ETERNAL RELINQUISHMENT OF ERROR."

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EDITOR.

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EMMA T. LEGGETT.

Less than one pulse the universe is beating,
Less than one wave that breaks upon its shore,
A hundred circling rounds of earth, repeating,
The lights and shades that make life's varied store:
In days of long ago, an angel, sighing,
The lives of nations, and of men did write;
Their blood-stained fields, their martyred heroes
dying,
Their broken altars, and their reign of night.

Not strange, the angel, from its golden pinions
Shook earth's dark dust, and soared to brighter
spheres—
Not strange its tidings, from earth's dark dominions,
Less oft were heard in gladness, than in tears!
One hundred years! how few of hearts, unbroken,
That saw their light, and with their suns went
down!

How few of hopes, then born, that left a token,
That life had conquered victory, or death a crown!

Again, the angel, with a brighter pluming,
Descends, as dew upon a thirsting world;
And barren deserts smile, as gardens blooming,
And Freedom's banner is to man unfurled.
Not to the east where Freedom's sons were lying,
Entombed by despots, in their country's grave;
But with its sister sun, the angel, flying,
The Promised Land seeks on the western wave.

There hills and dales, with life and love are bloom-
ing,
Where once was hidden nature's solitude;
Where night, as queen, with silence sat communing,
And bashful stars the murky darkness wooed:
There stranger nations coalesce, o'erflowing,
The land where once but nature's wild man trod;
There stranger tongues together blend, upgoing,
In thanks and praise, for liberty, to God!

Land of the peerless mountain, lake and river—
Where all God's sons and daughters dare be free!
Where man hath covenant with God, forever,
That there shall be the home of Liberty!
There Freedom's hosts are heart to heart replying,
And echo gives the seas and mountains voice;
May Freedom's echoes, to the nations flying,
Rouse all earth's slumbering millions, to rejoice!

HENRY VINCENT ON ELDER EVANS.

HENRY VINCENT tells us this story:

"While Elder Frederic W. Evans was holding meetings in England in 1871, one of the Christian brethren became somewhat nervously excited over some of the theological views expressed by the good elder, and called out: 'What did Jesus Christ come into this world for? I demand of you what Jesus Christ came into this world for?' Elder Frederic paused in his discourse, and slightly leaning forward to get a better view of his assailant, spoke in his peculiar, clear voice: 'My friend, Jesus Christ came into this world to teach such men as you are how to govern their tempers.'"

EVERYDAY RELIGION.

ASCENATH C. STICKNEY.

THIS is the great necessity of the present age—the one thing needful to develop the Christian man or woman into that noble type of godliness, which characterized our Lord and Savior.

Christianity, in its perfection, is unlimited in character, and can never be confined to theories, creeds, nor cramped within the precincts of costly churches. The present state of society demands that now, more than ever, religion be available on every day of the week; that it enter every avenue of intelligence, and penetrate every by-way of civilized life every day.

The "Divine" needs it outside of the pulpit; the editor requires it in his sanctum, that, by its influence, his sentiments may go forth to the public, imbued with those elements of divine wisdom which tend to elevate as well as enlighten.

The merchant wants it to preside in his "counting-room" over his gains and losses. The teacher should seek it for a monitor in his school, where a pacific influence is so requisite for harmonizing those restless, miniature worlds called pupils. The doctor, the farmer, the parent, the citizen, all need this universal panacea, for the varied ills emanating from low unspiritual conditions.

The Shakers, as individuals and as a body, need it, and should have it, regardless of an inherent love of ease, of selfish gain, or any worldly considerations.

Finally, the whole world suffers for a religious life and education, broad enough to mantle every day of the week, as completely as the new-fallen snow mantles the hills and dales of our own country in winter.

As the new year advances, then, my friends, let us make individual efforts to secure this blessing to our various homes. "EVERY-DAY RELIGION" can be truthfully recommended as a "new thing under the sun," and worth more than many inventions for getting gain. It aids labor, increases soul-wealth, and promotes health of body and mind.

Therefore, let us resolve that religion, as a mere fact, shall no longer reside alone in church, nor find expression only in pulpit oratory; but that, henceforth, its theories be reduced to practice, and its most difficult problems illustrated by faithfulness in performing the varied duties of life, whether domestic, social or religious.

In conclusion, let us endeavor to buy and sell, speak and act, think and live, according to its dictates for one year; and we may anticipate a near millennium for this crime-laden, sin-stricken world, and a rapid advance toward that one condition so much desired, namely, happiness.

SCIENCE AND RELIGION.

WM. H. BUSSELL.

SCIENCE, in its completest sense, is the knowledge possessed by the Divine Being, which, of course, must be universal. As applied to human beings, it is that which leads to an acquaintance with Deity. What are the various classifications of so-called natural science? Geology, mineralogy, chemistry, botany, astronomy and zoology, but so many different fields in which God displays his own handiwork. One cannot intelligently and thoroughly study these, without attaining the conviction that they give evidence of an intelligence, power and skill immeasurably surpassing those of man; and whether, like Tyndall, he supposes the power and intelligence to reside within what he calls nature, or, with others, to be outside of it, yet to him there is a marvelous revelation of the supreme life.

Chemical analysis discloses to him the processes of creation to a certain extent; geology and mineralogy exhibit the creative power combining the elements, on a far grander scale; botany, displaying varied forms of beauty and splendor, evinces a yet higher degree of intelligence; astronomy, if it does not exhibit infinity itself in the countless worlds it brings to view, yet, like that, gives to the soul the most exalted sensations as it contemplates the scene before it; zoology brings him a step, and a long step farther toward the Divine existence. What multitudes of living beings does he behold in air, earth and ocean! How they confirm, by their ceaseless activity, the words of Jesus: "My Father works hitherto!"

It is not a presumptuous conjecture to say of the infinite life, that it never rests. It goes on forever in its work, producing grade after grade of varied existence, from that which requires the aid of the microscope to discover it, up through the creeping, walking, swimming, flying beings to man, savage, barbarous, intellectual and spiritual of the material spheres, and hence on to man immortal and angelic in the celestial worlds.

Science, in its most comprehensive sense, lays open, by degrees, all truths to the human mind; but these all, even the minutest, center in the Divine existence. They reveal him to us, not each to the same extent, but yet the revelation is genuine and divine. Why, then, the useless and absurd distinction, of sacred and profane, applied to different things that lead us to the knowledge of God? Is any thing profane but that which is perverted from its original purpose by human beings? "God is in history" is language used by the celebrated historian, D'Aubigné, and justly so. God has led the whole human family all the way from the commencement of its existence, just as carefully, and by means of as many of his attending angels as he did the Israelites from Egypt to the promised land. All history, whether that commonly called profane, or that of the Bible—to which we are accustomed to apply the term sacred—shows the divinely-guiding hand. All that is worthy the name of science is sacred, and should be so regarded. That which treats of the Divine life, as manifested in the insect world, may be of a different grade, from that which discourses of suns and planets, or treats of the human mind in its intellectual, moral and spiritual aspects, yet really they are all one. When we attain to any degree of the knowledge of God, by means of what is commonly called natural science, or by intellectual and moral science, there is as really a revelation as though an angel from the highest heaven conveyed to us the information, or the infinite spirit had imparted it to us. The difference is only in the manner of obtaining it. The inspirations that diffuse through the human soul the life of divine love, may come to it through various mediums, yet are they all divine inspirations, communicating to it the knowledge of the divine life, and preparing it for its upward course to the realms of immortality.

REVIVALS.

—O—
HENRY C. BLINN.

"GET the revival down," seems to be a very appropriate form of advice, for those who are looking forward for a renewal of the pentecostal spirit, which is said to be so greatly needed in our favored land of civil and religious liberty. Get the revival down into the heart, that it may work for the purification of both body and soul.

A general impression pervades the community, that the coming winter is to be peculiarly propitious in aiding the preparatory work, or, may be, in blessing us with the outpouring of a wonderful spiritual ministration. Some of the teachers even in our own church have been anticipating, for some time past, the consummation of a revival that would equal, if not exceed, in the area of its operations, a larger section of country than did the revival of the war spirit during the "great rebellion."

Very few would presume to say that the renewal of promises and pledges, that the awakening into a deeper conviction for

truthfulness and honesty, was not needed, and certainly these should be the fruits of a religious revival.

Get the revival down into the very springs of life, and help to baptize ourselves into an element that will not only wash externally, but will, as well, burn up all filthiness of the flesh and of the mind. The good old prophet has said that "the knowledge of the Lord will cover the land as the waters cover the sea." All hail to the dawn of this glorious day, when a revival of intelligence, of reason, of faith and good works shall be among us, and all in harmony with the government of Christ's kingdom, to which there is to be no end.

God makes the revival. Through His grace and the powerful operations of His spirit only, will any good be accomplished; but, with all this, God depends upon living, active and earnest agents to vivify his work among men.

To the people of God—spiritually dead or dying—a revival has a deep significance. Indeed, a revival of the spirit of religious interest should be hailed with more joy than a revival in trade, or a gala day of enjoyments. It is the life element of any order of people, professors or non-professors, and is essential, even, to the happiness of the individual. Our Shaker order dates its origin to the outpouring of the spirit of God; and for its establishment and its continuance in this country, we are indebted to those peculiar seasons which are termed religious revivals.

THE QUESTION AND THE ANSWER.

—O—
AMANDA M. KENISTONE.

WHEN strangers to our faith and life
Within our home appear,
In answer to their questionings,
The truth we would make clear.
They ask, "what unseen power attracts
And holds in its embrace,
So many young, aspiring minds,
In this secluded place?"

"Is it a cherished love of home—
The strength of friendship's chain?
The wreath that true affection weaves,
For which you here remain?
Or have the teachings of your friends
So closely twined your heart,
That conscience-smitten you would be,
Should you from them depart?"

"And do you never turn, to seek
A part in pleasure's strife?
Aspire you not to joys, and loves
Unknown to Shaker life?
As veiled in mystery you seem,
Quite happy, yet at rest;
Can you unfold the faith and power
Which mind and soul have blest?"

A reason of the faith and hope
By which we daily live,
We render cheerfully to those
Who listening ear will give.
Not bound by dogma—barred by creed—
Nor held by force of law;
The truth hath met our spirit's need,
From its pure fount we draw.

Surroundings of external caste,
However grand or high,
The longings of the inner soul,
Can never satisfy.
'Tis true, that love of home and friends,
Has power the heart to bind;
But what can meet the flowings
Of active, reasoning minds?

'Tis truth in its simplicity,
Exemplified on earth,
And purity of life, unfolds
The germs of angel birth.
When these are quickened in the soul,
That "ever aching void,"
Which worldly pleasure never fills,
Finds blessings unalloyed.

Then faith, with reason is combined
Cause and effect to trace:
To learn the laws that God designed,
Should happily the race.
We see that earthly wealth amassed,
And learning's garnered sheaves,
Unless by wisdom's hand dispensed,
The soul still yearning, leaves.

True happiness is what we seek;
This virtue only yields;
We tread the shining way she marks,
And love her verdant fields.
Gay fashion's giddy throng we leave—
Who trifle life away;
For hours of bliss, an age of pain
Her forfeiture repay.

The Christian's part we nobly take,
And with the ransomed few,
We boldly vindicate, the truth
That forms all things anew—
The virgin principle uphold
That Jesus Christ revealed;
This basis of a perfect life,
His glorious mission sealed.

Though many sects that fill the land,
The Christian title claim,
And rear their gorgeous temples high,
In honor of the name;
Yet cant, and mockery within,
And loftiness of mien,
Fail to express the life, that crowned,
The lowly Nazarene.

From purity, true pleasure springs;
And peace, with love combined,
Have power to captivate the soul,
And earthly passions bind.
Where living faith and works agree,
And souls in good abound—
A home, from strife and discord free,
With truest friends we've found.

We hold our union to this band,
By deeds of righteousness;
And as our spirit powers expand,
In light and truth progress.
Though many fail to comprehend
The truth that makes us free,
We claim the boon of lasting peace,
And heavenly liberty.

SOCIOLOGY.

—O—
OLIVER C. HAMPTON.

MAN is evidently built on a sliding scale of relative perfections. His lower conditions, contrasted with those higher, of which he is capable, may be called evil for want of a better term. Experience and observation, as well as his past history, prove him capable of progression and gradual but constant improvement, both when viewed in vast proportions as nations, peoples, or our entire world, in its movement in cycles of immense duration; also in regard to individual men, through the experience of a few fugitive years. Man's loves, in his lower rudimental conditions, are largely *lusts*, having for their object his individual selfish gratification. Yet the law of eternal progression which runs through the universe, gradually improves his conditions, making man less sinister and more generous and benevolent, pure and sincere, until he occupies a serene home among the archangels. At least this is inevitably inferred from the fertile span of ex-

istence furnished us for observation here on the earth. This law of eternal progression is God-given, for man cannot revoke it by any act or incantation, though he may oppose his motion skyward, and even delay his sublime apotheosis for many long years. The more he expands toward higher regions of perfection, the nearer he approaches his fellow man in love and sympathy, until so far developed as to be prepared for a *community life*. Indeed, along the whole, otherwise gloomy path of human experience, or as far back as we have any history, a few specimens of highly progressed humanity have appeared from age to age, to light the gloom of the dead centuries, and point to higher glories and sublimer possibilities. These have apprehended and practically developed, in a gradual manner, some of the more palpable facts, principles and truths of sociology.

But what an immense field of discovery yet remains to be explored in this direction. One curious coincidence connected with sociology is the fact that, so far as we know, every system of society or community which has had any practical success, has had to accept of celibacy as one of the most important, if not the most important, plank in its platform of primal principles. My subject might receive a curious and ingenious as well as true and valuable exegesis right here, highly favorable to the doctrine of celibacy and sexual purity, but, having caught but a glimpse of this bright and magnificent thought, I will leave it to the elaboration of those who have traced its logical sequences farther than I have. In reflecting upon man's nature in connection with the subject of sociology, I am of opinion that all men have, or ought to have, perfect, unrestrained freedom of will and choice as to what kind of life they shall live, so long as such freedom and exercise thereof does not interfere with the enjoyment of the *same freedom of choice, rights and privileges of others*. That all men are positively equal, under precisely the same circumstances, in rights and privileges, to all intents and purposes, until they infringe on those of others; and even then, so soon as by warrantable restraint they can be induced always to respect the rights and immunities of their fellow men and women, they should come into possession of inherent rights. If the above postulates are true, the next inquiry would naturally be, what is the best mode of conducting the polity of a community? that is, the several details of its different departments?

In the first place it appears self-evident to me, that just so much dictation and government should be resorted to as to secure the above-named immunities, etc., and positively no more. Any thing more than this does not deserve the name of legitimate and proper government, but of usurpation, which is itself an infringement upon the rights of others, and no more justifiable in an executive officer than in any other individual. Then if executive administrators of the government of a community can so economize the details of administration as never

to transcend the limits here prescribed, it would appear, surely, to shut off all the friction among the elements of community that could come in through the avenue of its administration, and this will be very noticeable and important if it should happily ever be reached; for men, being under the same circumstances, equal in rights and privileges, though not in talents, powers and abilities, feel very keenly any infringement of this law of equality, and can never do otherwise. This unwillingness to be unrighteously and unjustly treated can never be overcome. It is an irresistible, eternal law, inexorable in its demands, the failure to satisfy which, must inevitably produce eternal antagonism.

Again, for the stability and smooth running of a community, it seems to me that some method must be pursued in its *modus operandi* by which every individual must stand, not indirectly, by implication, but directly by immediate affirmation, self-committed to its general interests and behests, and to all of its important movements and business. Without this desideratum, in vain shall we try to secure the hearty co-operation of the members in any enterprise small or great we may undertake. I have here written my views on the subject of sociology, as applicable to a successful community, and I am absolutely sure this subject needs ventilation. I would like to see THE SHAKER become a medium for the transmission of all kinds of useful knowledge adapted to its field, in all directions calculated to benefit humanity, mentally, physiologically, spiritually, scientifically, temporally and eternally.

THE BRIGHT SIDE OF SORROW.

SARAH ANN NEAL.

It is a fact, however strange, that in nearly all human life there is an inclination to look on the darker side of the human heart, brood over its trials, and to live in realms where despondency is germinated, permitted to grow and thrive, at the expense of the higher, brighter and most cultivated elements of our organization. But those whose interior beings have been lighted by the teachings of Christ's life have no occasion to despond, but are led to "look up through the clouds" and behold the "far brighter day," replete with beams of a heavenly light, that are never succeeded by darkening night. It has been wisely said, "every Christian sorrow is the harbinger of a new-born joy," and truly so; for sorrow, born of earnest endeavors for the right, is soul-elevating, and to be enjoyed, rather than endured, for its beneficent gains; but to obtain and enjoy these gains necessitates the practical exercise of Christ-principles—a sorrowing unto participation of joy in the heavenly. Christ suffered, sorrowed, and those who would be his disciples and follow him "whithersoever he goeth," will joyfully sorrow too. Liberty waved her gilded pinions over him who was "tempted in all points, yet without sin;" and this same signal victory and freedom from the erring nature of

humanity await all, who, like our Christian pattern, earnestly, patiently, hopefully work. Such souls are the embodiment of a hope which creates holier aspirations, wakens nobler activity, and causes the soul to rise above the land of shadows into that world of radiant beauty, where all life is inspired by heavenly light and love. Despondency is very unlike Christian sorrow; is the fruit of spiritual indolence, whose tendency is to detract to greater gloom, and all for the want of development in spiritual refinement, through angel purity. While we would eradicate from society all despondency, we would cherish godly sorrow as the harbinger of soul-progress; for the truest feelings of the heart are borne upward—homeward—through the corridors of sorrow to the home of the eternal; and thence, with energies renewed, returning to the pilgrim, who is thereby better fitted for the sterner, fiercer conflicts. But the joy of the real Christian is in that beacon-light of hope, pointing to the end of life's turmoils, and revealing eternal day replete with sweet soul-rest, and the wreath, made of the laurels of victory, achieved through the sorrowful labors of Christian pilgrimage. Life is a labor, and nothing conduces more to health, happiness and real spiritual growth than exercise of both body and soul in all innocent activity. Creation never rests, only as continual growth and change produce rest. Beautiful humanity, like the luscious fruits and brilliant flowers, is one of the higher productions of this ever-creating fountain. Let us remember that our humanity is capable of large development, increasing use and beauty, earthly and heavenly; and those whose lives have felt the baptism of Christ, realize that, while they live, work, and sorrow for the good, the better and best are just beyond.

REWARD OF LIFE.

ELIZABETH H. WEBSTER.

"Blessed are they that do His commandments that they may have the right to the tree of life."

John while "in the spirit" on Patmos.

"Blessed, or happy and spiritually prospered, are those who keep the commandments of Jesus," not merely the code of laws, given to the early Law-giver, but the "new commandment," which surpasses them all in that it comprehends the whole, with greater reaches of love, unity and unselfishness.

"The law was a school-master to bring them to Christ;" and by obeying the former they gained the power to fulfill the still higher requirements of the latter. By "denying self," they learn to love the neighbor so well that they can "sing joyfully the song of Moses," "with the Spirit and the understanding," and the still sweeter song of the Lamb, or the Christ-spirit.

They are to "have right to the tree of life," because "they are worthy," as the Revelator says of those "who enter into the Holy City through the gates" of confession, justice, consecration and purity.

But what is this tree of life, to which they have right, which "bears twelve kinds of fruit?" Is it not something of which they may partake continually, as there is a constant succession of fruits, which will afford them cheer, strength, all needful sustentation, and keep them in life and vigor? It is a tree of life, not of death. So much so, that those who have not, by obedience to these physical and spiritual laws, gained a right to the fruit, may still find benefit and healing, even from its "leaves," or the less concentrated nutri-

ment of the fruit. If they cannot, by obedience to the whole law, become "every *whole*," body and spirit, they may find a healing principle, even in the leaves, or scattering truths, eliminated by the growth of these germ principles.

A PROPHECY.

—
WATSON ANDREWS.

THE pentecostal wave, many fold redoubled, shall again descend and sweep with giant force throughout the world. No sect, party, scheme nor combinations will avail to quench its fires, nor turn its resistless tide one tittle from its course; but onward, ever onward, o'er thrones and kingdoms it shall roll, when wrong of every name and nature—princely, priestly and pecuniary—shall be swept from the earth. Other Pauls and Peters shall arise on whom the cloven tongues of fire will again descend, and burning words in thunder tones shall leap from off their glowing altars, and set a waking world on fire! Repentant cries shall break the midnight gloom, and tears like rain-drops lay the rising dust. Oh God! be mine so to live *now*, that love and not repentance shall *then* melt my soul to tears.

THE SHAKER.

Monthly—50 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

THE SHAKER TO ITS READERS—GREETING.

WITH hopeful and happy greetings to universal humanity, THE SHAKER enters upon its sixth annual volume. Though returning to its original title, it would be understood to amplify rather than detract dual principles, in all things which the name *Shaker* and *Shakeress* could imply. Advocating truths which have their foundation in the belief of God's duality and the duality of Christ, THE SHAKER will illustrate the fruits of such belief by the presentation to the world of a brotherhood and sisterhood in Christ, where impartiality of rights is fully prevailing—in a perfected Shaker organization.

The present management take this early opportunity of bestowing unqualified approval and commendation upon their earnest and faithful predecessors, who have been so long and favorably known within and without "the household of faith," as unflinching foes of error, and advocates of all that is pure and good; who have so unselfishly labored for our little *Monthly*, that they have neglected duties demanded of them by the model organizations at whose heads they preside. Thanking them in behalf of humanity, we believe "all the people will say, amen!" Elder F. W. EVANS assumed control of THE SHAKER at "a time which tried our souls" as *by fire*, and now that he feels the autumn of his life more real than ever, it seems happily opportune that we relieve him—than whom none could be

more loving, fatherly, nor more practically Christian. We crave his mantle. In the immediate future THE SHAKER will be conducted in behalf of the United Societies by G. A. Lomas, as Editor, and N. A. Briggs as Publisher.

OUR STANDARD BEARER.

FRIENDS, of whatever name, sect, sex, color or condition, "lend us a hearing:" Christ having laid the grandest of foundations, we purpose standing thereon; thence we will move more heavenward, less earthward, and thence lift our *Standard* upon whose folds is inscribed an undying opposition to the popular inclination—secession from Christ-practices for selfish purposes—against which inclination the Christ-life enters a continual and righteous protest. On our *Standard* we would represent the principles of Jesus "lifted up," hoping to draw the attention, at least, of "all men and women unto them." Nor would we be chargeable with faults of commission nor omission. If our *Standard* invites to any thing which finds no relation to the Christ-life, we will reject it as soon as discovered; and if we fail to append sufficient cross, self-denial, or progress unto increasing salvation, we are open to such conviction, and will immediately make the addenda. We have risen in love with the life of Christ—it is our criterion—and THE SHAKER is our bearer of "glad tidings of great joy." In all our theological reasoning we shall urge the beauties of the Christ-life; and the power that proceeds from true holiness will be the force with which we will attract, invite and convert the world!

It will readily be admitted that THE SHAKER is pre-eminent as a periodical in its peculiar field, towering "above all the surrounding hills" of journalism, in its testimony of radical Christianity. This testimony condemns no good thing of nature, but presents, as superlatively spiritual and Christ-like, the following general principles: A VIRGIN LIFE, as opposed to all fleshly lusts. It accepts the whole COMMUNAL system of the church of pentecost—the model church—adding thereto the grand feature of *organization* for both sexes. PEACE of household and nation is equally advocated by it. It teaches the efficacy of CONFESSION, and the eternal relinquishment of error, and to keep unspotted from the world, by a clean *separation* of its Church from all State politics and governmental policy. Until there shall appear a publication demanding a purer life than THE SHAKER advocates, more peace, more "all things in common," less rich and less poor, and a higher degree of unspottedness from all worldly lusts, BROTHERS, SISTERS, be proud of and work for our *Standard Bearer*. Send it your best thoughts on religion and science generally, on philosophy, physiology, on cooking and all domestic duties; on farming, gardening, building, mechanical improvements and moral truisms. Illustrate more fully our social

life as it is, or should be; sing blessed songs, and proclaim our terrestrial and eternal advantages in gospel life. Let us tell the whole world from what we are saved, and how ardent we are to save others. Criticise us keenly and as kindly. We believe in the ushering in of a brighter day. We *know* the gospel in its *full* presentation "is sure recompense for all we've left behind," and we mean to use it in endeavoring to answer "WHAT IS TRUTH?" Gospel friends, take heart!

"There's a light about to beam,
"There's a midnight darkness changing into gray;
"Aid its dawning, tongue and pen;
"Aid it, hopes of honest men (and women),
"Aid it paper, aid it type,
"Aid it for the hour is ripe,
"And our earnest must not slacken into play."

TRIBUTE AND CRITICISM.

T. L. Harris says: "The dear and worthy Shakers have seen it (1); they have taken into their hearts the fact that scortation is a serpent that stings even to the second death, and that social antagonism is the result of disorderly sex-relation. They have based a system on the negation of sex (2), and the annihilation of individual interest. Their chastity has been denied by the vile, and their sincerity and honesty doubted by religionists; but upon a ground hedged in by the necessary limitations of their theory, who shall dare say that their work has not (3) been faithful and praiseworthy? Yet starved hearts and lonely lives, affectional want in the midst of material plenty, stamp their system on the positive ground, a failure (4)!"

(1) The author of the above refers, first, to solidarity—a consolidation of interests—and we *have* seen it and practiced it, moderately successful, for a century! and we believe "scortation"—lewdness—to be fully as effective as he strongly puts it. (2) "Negation of sex!" Never. We fully acknowledge the order and rights of sex. We make one pay tribute to the other in all that concerns Christian life. There are those yet living who believe the Shakers hate each other as sexes; never speak to one another, eat apart and sleep in separate houses. We have yet to see, outside of Shakerdom, the manifestation of Christian love among the sexes, free from scortation, as may be daily witnessed in Shaker societies, where the gospel is kept alive in the soul. A greater freedom in love, and with equal purity, we challenge the whole world to present. The perfect tense (3) "*has*," might, with equal propriety, be supplanted by the present tense "*is*."

There may be "starved" hearts, lonely lives and affectional want," but neither of these are found in a living Shaker. Neither spiritual nor material poverty come in at our doors, while we are exercised in the simplest Shakerism; and, hence, no love needs fly from our windows.

We admit that our system is not yet perfectly practiced, neither socially nor in the "annihilation of individual interests," etc.; but, while "we will not tarry by the way," we wish T. L. Harris, who has been trying so many years, or some one else, would succeed in establishing an improvement on Shaker societies, where there were less "starved hearts" and just as little or less "scortation;" less "lonely lives" and more spiritual protection; much less "affectional want" and more "material abundance," accompanied by as many or more angel brethren and sisters! Truly, we feel our leanness, but not by comparison with any thing on the earth as yet; and until some better way is established that will make better Christians of carnal men and women than our system proposes, we should be permitted—knowing no such word as (4) "*failure*"—to rejoice that "the gospel is full recompense for all we've left behind."

LOST OPPORTUNITIES.

THAT the first mission of the Christ was of an entirely missionary character, while the second was to be solely devoted to organization, are ideas of too general acceptance by BELIEVERS, but they are incorrect. They have been the causes of many lost opportunities for human salvation. We are living illustrations of the fact, that the sexes can live on earth in all purity, reflecting the type of the heavenly model; we have evidenced to the world the possibility and Christian necessity of establishing, on a durable basis, a pentecostal commune, wherein we can realize how good it is for Christians to dwell together in unity; and are led by the spirit to confess our sins, and to urge our souls into a living repentance therefrom. We realize, through our temporal and spiritual blessings, that the gospel is very good to us; and we may be, through this realization, fostering a selfishness that loses to us opportunities of telling the good news: "WHO-SOEVER WILL, LET THEM COME!" The second advent of Christ teaches evangelism, even at much expense to us; for, if the gospel is so good to us, is it not our duty to use and to make every opportunity serviceable in spreading the gospel?

We have been "watching, and waiting, and praying in earnest," that the heavens would do something for us, and without any further expense to us; and we have found that the evangelism that has cost so little, true to the philosophy of cause and effect, has been equally valuable in its results. The heavens are undoubtedly "waiting in earnest" for us to lose no more opportunities for saving souls and blessing the Cause.

One of "the wise men of the East" sends us a timely warning, in this number of THE SHAKER, to be on the alert during the season of revivals which is apparently approaching, and to cast in our nets. Bear in mind that a people possessing so many waves of pentecostal influence to baptize souls with, we, as Shakers, have been to the least expense in evangelism of any church in our own or any other land. We know of a people less than one-tenth our number and ability, who, in one line of evangelization, as seems to them good, spend annually more than double the cost of our MONTHLY for a twelve-month, and for which they desire and receive only spiritual returns. One family of our ORDER, which has expended most in the diffusion of our gospel principles, testifies that every dollar and exertion have been more than returned. Others, individuals, assert their willingness to give one meal daily; to do with less in several respects, if necessity requires, so that the gospel eagle may continue to fly. Our time and ability, that may be requisite, are given; nevertheless, relying on the generosity of brethren at home, abroad, and "those not of our fold as yet," we believe we shall be substantially paid. Let us all have sufficient faith in God, and love for humanity, to spend and be spent for the Cause. We will, undoubtedly, receive help from those "without," who would be num-

bered with those "within." But let us first show all humanitarians that we have a confidence in the truths we preach, equal to our last dollar and exertion, and as God liveth there will be no more lost opportunities, and the returns from every effort will be manifold.

TRUST.

ELIZABETH B. HARRISON.

LIFE seems to be a matter of continual trust—we constantly trust, and are trusted. We are taught to put our trust in God, and truly, we need no other reminders of this necessity, than the ordinary affairs of life. We needfully and thankfully trust one another, and are ever most grateful, when we know that our trust has not been misplaced. We have, by the provisions of the gospel, been placed in trust of large temporal possessions; and if we abuse our trust, we shall be recompensed by an equal feeling of want. There are many effects of mistrust, that will need the correction of the spiritual world. Thank God, I know how to trust my Ministry, Elders, Brethren and Sisters—those in temporal care, and those bearing spiritual burdens. Those who are trusted in largest confidence, will not so easily betray trust, as when suspected.

The greatest trust committed to any, is the pure gospel of Christ, and being placed in this trust, even so would I live, not as pleasing self, but God who trusts, yet will try all our hearts.

LIGHT.

MARIA WITHAM.

As gentle flowers inhale the dew,
So thirsts my soul for light;
Each day supplies my wants anew,
While e'er I walk aright.

And in Christ's gospel there is power
To set my spirit free;
Its light will lead me, every hour,
"Nearer, my God to thee!"

It fills me with that perfect peace—
Gives me a lowly mind;
By it, I learned that sovereign grace,
My soul sought long to find.

GOLDEN SAYINGS.

"SEE! I HAVE CULLED THE FLOWERS THAT PROMISED BEST."

ONE of the best "confessions of faith" ever devised, is a straightforward, useful, cheery, consistent Christian life, seven days in the week.

.... I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A light-house sounds no drum, it beats no gong, and yet, far over the waters, its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermons of your life be illustrated by your conduct, and it shall not fail to be illustrious.

.... Character is an eternal temple that each one begins to rear, yet death only can complete. The finer the architecture, the more fit for the indwelling of angels.

.... In deciding questions of truth and duty, remember that the wrong side has a crafty and powerful advocate in your own heart.

.... "None were born to command the Golden Rule; but all to obey it."—S. A. Neal.

.... The principles of godliness are as old as time, and new as the moment.—*Ibid.*

PHYSIOLOGICAL.

DANIEL FRASER.

HUMAN SOCIETY, No 1.

LOOKING over the surface of modern civilization, we see that almost every thing is in motion, and that which will not move is left behind, and speedily becomes obsolete.

In mechanical matters the displays of adaptations are wonderful. On the one hand there are manifestations of herculean power; on the other, microscopical delicacy of execution. Astronomy, soaring aloft, outstrips her old friend astrology, and actually foretells future events. Chemistry no longer confines herself to inorganic matter, but has taken possession of a whole kingdom of vital forces, and has already advanced to, and is now ready, to introduce us to a world of invisible, and, I may almost say, omnipotent forces. Physiology, akin to chemistry, treads also on the confines of spirit life, teaching that obedience to her laws, forms, or mal-forms, civilizations; and that our social standing, intellectual progress, our religious conditions and elevation, must be predicated upon her. Disobedience to physiological law brings upon us bodily disease, early death, distress of mind, domestic distractions, social broils and national convulsions, and associates us with Egypt-loving Jews and with the giant sinners of the antediluvian world.

History informs us of the rise of nations and the fall of empires. The rise of a people and their ruin, is but a chapter in physiology. One of the caliphs remarked: "As long as you stick to your plain way of living, you will prosper." In other words, obedience to physiological law is inseparably connected with individual integrity, moral and national power. His people did not stick to their plain way of living; the consequence is, that, at this hour, they are a contemptible nation, and had it not been for the interference of two powerful neighbors, history would have written ere now, "The Saracenic empire is no more."

The foundations of morals, social life, peace, health and heaven, must ever rest upon physiology. It is the ground on which Jacob's ladder stands—the medium by which pure intelligences can reach us with heavenly gifts, and bear joyful tidings back to spirit friends.

Turning to sacred history, we find that the first sin was an act of sensuality. Tracing the consequences down through antediluvian times, we read that it was disobedience, first, to physiological law, and then to moral law, which brought the flood, a catastrophe second only to the entire destruction of our planet. Again, we read that it was obedience to physiological law which saved Noah and his family. It was said of him, "that he was perfect" in generating Shem, Ham and Japheth, while those around him were disorderly. After the flood, for what reason was the father of the faithful called to leave his pagan home? Was it not that physiological law, and those that rest upon

it, might be observed? For what end were all the wonders in Egypt performed, and why did Sinai shake, but that physiological and moral law might be unshaken? Why did the Israelites forsake the worship of the true and living God for gods of wood and stone; was it not that they might give license to their appetites, and eat, drink and procreate without restraint? Why was it that the God of their fathers threw them off, and left them a reproach before all nations? Because they first violated physiological law, and then they violated every other law. Why are heathens, heathens? Because they have no respect for physiological law. Are there any heathens in Christian countries, so called? Those who have no respect for physiological law, whatever guise they may assume, are heathens; and, being wrong in their outer life, how can they be right in their inner? Why did the Divine man Jesus—the father of the new creation, the captain and pattern of the higher life—solemnly declare that the physiological, the moral, the Sabbatical, the financial, the sanitary, and the other laws given through Moses, should not pass till all should be fulfilled? Because he knew that the people of the better day, who would live his life, would keep them every jot, not by constraint, but willingly.

*** Full and careful analysis of the Tomato fruit, recently made, explodes the growing idea, that it develops, if it does not produce cancer. Packed in cans, it is not so wholesome as in earthen or glass; but it is wholesome, in any form, unless doctored extensively by the cooks.

*** Colds: Many colds, and extremely bad coughs, originate from so bundling the throat that a perspiration is created, opening the pores, which come in contact with the cold air. Better leave the throat only covered by a loose collar, excepting when going out in the wind or cold; then be particular not to dress the throat so warmly as to perspire. Be fully as particular, about not warming up too quickly after being very cold, as about wrapping up when ready to go out in the cold. Avoid excessive use of grease, and keep the bowels regular.

*** Americans are gradually waking up to the fact that oatmeal is by no means an unimportant article of diet. As a food, the merits of which have stood the test of centuries, and which is designed to promote the sanitary condition of the nation by laying the foundation for more ready and vigorous framers for the coming generation, let us regard its general adoption as an article of diet as nothing short of a national good. Its phosphorescent qualities act as a general and healthful impulse to the brain, and on no other food can one endure so great or so prolonged mental labor as on oatmeal porridge. Properly cooked, it is not only a most healthful and nutritious food, but it is fully attested by its wonderfully rapid adoption as a popular diet by the very fastidious palates of our American people.—*American Working People*.

*** The Boston Journal of Chemistry regrets that the millers use all their finest, soundest wheat for fine flour, and the poorest for graham or brown bread, a general name given to mixtures of bran and spoiled flour. "What we need is good, sweet, whole wheat flour, finely ground and put up securely for family use, and any Western miller who will give his earnest attention to furnishing such flour will realize a fortune speedily; securing the most nutritive principles the Creator has stored up for man's food."

*** Supposing your age to be fifteen, or thereabouts:

You have 200 bones and 500 muscles; your blood weighs twenty-five pounds, your heart is five inches in length and three inches in diameter, it beats seventy times per minute, 4,200 times per hour,

100,800 times per day, and 36,792,000 times per year. At each beat a little over two ounces of blood is thrown out of it; and each day it receives and discharges about seven tons of that wonderful fluid.

Your lungs will contain a gallon of air, and you inhale 24,000 gallons per day. The aggregate surface of the air-cells of your lungs, supposing them to be spread out, exceeds 20,000 square inches.

The weight of your brain is three pounds; when you are a man it will weigh about eight ounces more. Your nerves exceed 10,000,000 in number.

Your skin is composed of three layers, and varies from one-fourth to one-eighth of an inch in thickness. The area of your skin is about 1,700 square inches. Each square inch contains about 2,500 sweating tubes or perspiratory pores, each of which may be likened to a little drain tile one-fourth of an inch long, making an aggregate length of the entire surface of your body of 88,541 feet, or a tile ditch for draining the body almost 17 miles long.—*Science of Health*.

SPIRIT OF THE FARM.

EXPERIMENTS in milking cows, twice and thrice a day, were sufficiently in favor of the third milking to more than double the value, over the extra cost. An analysis of the milk in summer, also proved the third milking favorable to health.

.... From careful experiments, made under the supervision of Lord Kincard, of Scotland, we have most valuable conclusions concerning manures, covered, or lying in open yards:

Potatoes treated with barnyard manure:

One acre produced 272 bushels.

One acre produced 292 bushels.

Potatoes manured from the covered sheds:

One acre produced 442 bushels.

One acre produced 471 bushels.

The next year the land was sown with wheat, when the crop was as follows:

Wheat on land treated with barnyard manure:

One acre produced 41 bushels, 18 pounds (of 61 pounds per bushel).

One acre produced 42 bushels, 38 pounds (of 61 pounds per bushel).

Wheat on land manured from covered sheds:

One acre produced 55 bushels, 5 pounds (of 61 pounds per bushel).

One acre produced 58 bushels, 47 pounds (of 61 pounds per bushel).

The straw also yielded one-third more upon the land fertilized with the manure from the covered stalls than upon that to which the ordinary manure was applied.

.... A western farmer, raising and keeping on his estate, a stock of three thousand kine, testifies that his experience proves that cornstalks, cut into pieces, similar to chaff, and made into slop, produce more milk, and keep the stock in better condition than the best of hay. Sheep, also, thrive better on stalks, of sweet variety, when cut very fine, than on clover! Is not this why milkmen use so many?

.... Farmers growing onions may be assured, that hen manure and ashes, thoroughly mixed, and freely sown when onions begin to "bottom," will insure a finer crop than aught else "in the world."

.... Coal ashes, though pronounced useless by "studied" scientists, are found to be very valuable by practical gardeners, when used freely on potatoes, tomatoes, cabbages and vegetables generally.

.... An intelligent farming insect—the spelling bee!

.... "I thought agricultural editors were intellectual beings, said a Missouri hotel-keeper, "but—but—" and then he stood back and surveyed the immense pile of bones he had left.

.... To test the quality of a pear, take pen and ink; if it will bear writing well, it is a good pear, so says the best pomological authority, the *Revue de l'Horticulture Belge*.

.... The less salt you feed any kind of stock, including human, the better. Salt, in abundance, will soon dry a good milch cow!

.... The cheapest and best manure combined is found to be clover, sown with oats. Plough in, first of June, the following year, and plant roots for first crop. Sow clover seed liberally.

.... Ticonderoga farmers have converted their church into a cheese factory, and their race course into a cow pasture.

.... To ripen cream best, set the milk at 64°, and skim in 36 hours; this is the best; next best, keep at a temperature of 60°, and skim in 48 hours. Milk, set deep, is most approved.

.... It is not generally known that the famous "Mother" apple was named by A. J. Downing, after Mother ANN LEE, and presented to the Shakers by him.

.... Instead of rowing contests for the Centennial, we propose that collegians try which College can raise the most corn or potatoes on a given number of acres.

.... Weak soft-soap suds have "fixed" the green worm on cabbage the past season.

STARTING AN APPLE NURSERY.

NICHOLAS A. BRIGGS.

SELECT a good, rich soil and well drained. If not already rich, make it so by a generous application of well-decomposed barnyard manure; none of your patent fertilizers.

Late in autumn sow pomace from selected apples, in drills three feet apart, and cover with one inch of earth. But a small portion of the ground intended for the nursery will be required the first year.

When the young trees appear in the spring, thin them out, leaving them one inch apart. A few weeks later thin to four inches, taking care to reserve the largest and healthiest plants; for the superior thriftiness manifest at this stage of growth will be likely to continue with the growth of the trees.

Hoe frequently during the season. As winter again approaches, dig up the young trees; pack them with sand in small boxes, place them in a cellar, and occasionally sprinkle the sand to keep it moderately moist.

At any time during the winter the trees may be engrafted as follows: Obtain good, thrifty cions of the previous season's growth from trees of the desired variety, cutting them into pieces of two or three buds each.

Make a cement of pitch or resin and tallow, sufficiently soft to spread with a brush while warm. Spread a thin coat of this material on tough paper, and cut into strips of about one-fourth of an inch in width. Now take from the sand one of the little trees, and with a sharp knife cut it squarely off above the root, at the place indicating the surface of the ground while growing. Make a transverse incision in the root portion an inch below the first cut, inclining the knife slightly downward. Split the stock lengthwise, so as to remove one-half. Select a cion of corresponding size, and prepare it in the same manner, so that when the two pieces are joined they will nicely fit each other. Now take a strip of the prepared paper, and, commencing below the incision, wind it spirally, so as to completely cover the joined parts and hold them firmly in place. Replace the trees in the sand, cover fully the spliced section, and in the spring the pieces will be found to have adhered, ready to grow, when again placed in the sand. Care should be taken, particularly during the first season after engrafting, to keep the splice covered with earth.

TRIMMING APPLE TREES.

F. W. EVANS.

Now, not in the spring, is the time to trim apple trees. Limbs, of any size, cut off the sooner after the crop is gathered, the better, will heal kindly, and the stump will remain clean and white.

At this time, the strength of the whole system will be turned to repair the wound, and to perfect buds for another season's crop. If the orchardist understands his business, he will, as soon as possible after removing the fruit, take off every dead limb, and superfluous branch; scrape the body, and wash it with strong soap suds, or lye that will nearly float an egg. Dig round the trees and manure them. Then, if the borer, the caterpillar, or any thing else deters the trees from bearing next season, charge it to Providence! Who will demonstrate the best time for trimming, by cutting off a block from limbs, the first of *each* month, and present to some agricultural society's museum? The pieces will vary, from a bright wood color, to a black canker, unsightly, and yet conclusively passing the verdict.

PHILOSOPHER'S BRANCH.

WHAT is the Sun? Professor Rudolph, in a lengthy paper on the sun, says: A molten or white hot mass, 856,000 miles in diameter, equaling in bulk 1,260,000 worlds like our own, having a surrounding ocean of gas on fire, 50,000 miles deep, tongues of flame darting upward more than 50,000 miles, volcanic forces that hurl into the solar atmosphere luminous matter to the height of 160,000 miles; drawing to itself all the worlds belonging to our family of planets, and holding them all in their proper places; attracting with such superior force the millions of solid and stray masses that are wandering in the fathomless abyss, that they rush helplessly toward him, and fall into his fiery embrace. And thus he continues his sublime and restless march through his mighty orbit having a period of more than 18,000,000 of years.

... Prof. Walker, a Cincinnati scientist, has allowed himself to be stung once a day for three weeks by bees to ascertain the effect. He says that after about the tenth time the pain and swelling were slight, the body seeming to become inoculated with the poison.

... A new process of refrigeration, by the use of ammonia brought by great pressure to a low temperature, has been introduced in New York from Paris. It is applicable to cellars, packing-rooms, compartments in ships, etc., and is intended to keep the air in the rooms pure, dry and very cold, without the use of ice.

... An inch of rain is of more consequence than would be generally supposed. On an acre of ground it amounts to 6,272,640 cubic inches. This gives 22,622.5 gallons of water, which would fill a cistern capable of holding 360 hogsheds. Reducing it to weight, it would amount to over 113 tons. A trough 121 feet long, 10 feet high, and 3 feet wide, inside measurement, would just contain an inch of rain from an acre of ground.

... How to count interest:

Four per cent—Multiply the principal by the number of days, separate the right-hand figure from the product and divide by nine.

Five per cent—Multiply by number of days and divide by seventy-two.

Six per cent—Multiply by number of days, separate right-hand figure and divide by six.

Eight per cent—Multiply by number of days, and divide by forty-five.

Nine per cent—Multiply by number of days, separate right-hand figure and divide by four.

Ten per cent—Multiply by number of days and divide by thirty-six.

Twelve per cent—Multiply by number of days, separate right-hand figure and divide by three.

Fifteen per cent—Multiply by number of days and divide by twenty-four.

Eighteen per cent—Multiply by number of days separate right-hand figure and divide by two.

Twenty per cent—Multiply number of days and divide by eighteen.

... How to make glass that is not brittle, recently discovered for the second time, was discovered for the first time when Tiberius was Roman Emperor, as recorded by Pliny; but Tiberius feared the invention would deprive gold and silver of their value, and, having learned that the inventor was the sole depository of the secret, he caused him to be decapitated.

... A French machinist has discovered that, by keeping his turning tools constantly wetted with petroleum, he was able to cut metals and alloys with them, although when the tools were used without the oil, their edges were soon turned and dulled. The hardest steel can be turned easily if the tools be thus wet with a mixture of two parts of petroleum with one part of turpentine.

... A useful composition is made by dissolving old rubber with benzine; this will effectually mend rubber shoes, by using the composition to paste patches.

... It is a fact, that can be learned by investigation and visit, that the first buzz, or circular saw ever made, was manufactured at Mt. Lebanon Shakers, and the original deposited in the Museum of the State Geological and Agricultural Society, at Albany, N. Y., by Bro. George Wickersham. We were present at the presentation.

... The "wonderful liquid glue" is common glue dissolved in strong vinegar. A good and non-moulding paste is made with rye flour and strong vinegar.

... Scientists have at last found out what tobacco smoke is—a mixture of cyanhydric, sulphuretted hydrogen, formic, acetic, propionic, butyric, valeric and carbonic acids, half a dozen kinds of alkalis and creosote. We don't wonder the humanitarians declare that it is killing people.

JUDGMENT.

RELIGIOUSLY born and religiously educated, we have a high appreciation of sacred history. Jonah, as appears, was a prophet of the Lord—unwillingly so. The whale was elected or appointed, to teach the prophet the way of submission.

But really, what have we to do with Jonah, or with his whale? With the people of Nineveh, we have something to do. They rise up in judgment.

Where, in the world's history, find we a nation, a people, a city, against whom the Ninevites rise not up in judgment?

Religious organizations, in special manner, stand condemned before high heaven, by the example of Nineveh.

The nearer right a religious organization has been, when it departs from the principles of its organization, the more inveterate the power behind the throne, that runs the government machine, against the prophet of the Lord, against the voice of reason.

The Lord God of Heaven is about to deal with the dwellers of his little planet; first with Organization, Political and Religious—such as are found wanting in the virtues of their founders—such as hold not fast the good of the past, and lay hold of the good of the increasing degree of Light and Life, will be found, if found at all, among the things that were, but are not.

Let those who occupy high official station, beware of the power behind the throne. Let them heed the voice of the Living God, by messengers sent unto them. Let them remember the people of Nineveh. Let them purge themselves and their people of the accursed thing; for, behold I come quickly—have come—to give unto every man and every woman, according as their works shall be.

Truth Seeker.

INCENSE.

... Little words are the sweetest to hear; little charities fly furthest and stay longest on the wing; little flakes are the stillest; little hopes the fondest, and little farms the best tilled; little books are the most read, and little songs the dearest loved. And when nature would make any thing especially rare and beautiful, she makes it little—little pearls, little diamonds, little dew. Agar's is a model prayer, yet it is but a little one, and the burden of the petition is

but for little. The sermon on the mount is little. Life is made up of littles; death is what remains of them all. Day is made up of little beams, and night is glorious with little stars.

... "Religious controversy is the gates of hell."—Elder F. W. Evans.

... Be careful: A certain Shaker preacher, expatiating upon the beauties, and Christian necessity, of the "all things common" doctrine, attempted a "golden saying" thus: *** "So closely do we attempt to follow this Christian rule, that we fain disown a dollar's worth of property. Nothing that we have is *our own*, but Society's; *even the clothes I have on my person are not mine*." A lady in the audience, hearing the address, complimented the young man freely, and then added: "If the clothes he had on were borrowed, he borrowed them of some body who was just of his size!" Shaker preachers, be careful of what you say.

SOCIETY RECORD.

MT. LEBANON: The new "Zion's" House is still an all-absorbing theme of the *Church Family*. They purpose finishing only the Sanctuary this winter, which will be ready for use by the early part of the new year, at least—warmed by steam, lighted by gas. Some minor, but necessary, buildings are now being built. The *North Family* have been doing a wonder. A large reservoir capable of holding more than 7,582 hogsheds, or nearly a half million gallons of water, has been built about 600 feet from the dwellings, and at a height sufficient to throw, by its own weight, over the highest of their buildings. The reservoir is fed from a pond a quarter of a mile distant, and conveyed from the reservoir through iron pipes five and six inches in diameter.

WATERVLIET, N. Y.: It is ever pleasant to record a free use of paint. The *Church Family* of this place looks almost new, some seven or eight large buildings having been re-covered with paint. An external observer remarked: "They are making Zion shine!" Jesse Wells, nearly a hundred years old, the last of the famous family of that name, is the oldest man in Albany county.

HANCOCK: 300 rods of stone wall, and half-stone wall, have been built recently; several new buildings erected, and much painting done. Several roofs of slate and tin have been applied. A pamphlet on "The Origin of Life and Species" has just been published here. Few places can report more enterprise than Hancock.

ENFIELD, N. H.: The most noted feature we learn from here is the departure for superior heaven of Mother Abigail Bowdoin, whose death will be found in our obituary section. She was sixteen months old when Believers first opened their testimony in N. H., 93 years and 9 months previous to her death.

SHIRLEY VILLAGE: A large reservoir is being erected here also. Water is brought from a never-failing spring three-fourths of a mile. After removing about 2,000 loads of muck for the bed of the immense cistern, a kind of clay was reached, which, when burnt, surpasses the famous Bath brick, commonly used for cleaning cutlery.

ENFIELD, CONN.: Cemetery here vastly improved by marble headstones. Church lately painted; canal banks strengthened at much cost. Crops abundant. Six bushels of pine (white) seed planted! New railroad, running, within 125 rods of buildings.

NOTICE TO SOCIETIES: Early advices, in items, of general interest, solicited.

"REST FROM THEIR LABORS."

Watervliet, N. Y., Albert Twiss, aged 79.
Union Village, O., Moses Miller, aged 76,
Oct. 26, 1875.

Watervliet, O., Eldress Mary Ann Duffy,
aged 82, Nov. 9, 1875.

Enfield, N. H., Abigail Bowdoin, aged 94,
Nov. 7, 1875.

Canterbury, N. H., Harvey Annis, aged 67,
Nov. 5, 1875.

Average age, with fractional years added, 80 years!

SONG OF PRAISE.

ENFIELD, N. H.

Break forth into joy. Sing together ye waste places of the earth. For the Lord hath comforted His people. He hath beautified Jerusalem. Re-joice, re-joice all ye living things that move, For all the ends of the earth shall see the salvation of God.

MUSIC (No. 1).

JAMES G. RUSSELL.

To the Editor of *The Shaker*:

As a sincere lover of the beautiful gift of singing, which forms such a conspicuous part of religious services throughout almost the entire Christian world, the humble writer would seek to portray his feelings upon this interesting topic through the medium of the pen. Doubtless, other minds more active and talented would do far greater justice to the subject, still this article may do no less than to enter, as a befitting contribution to our little missionary paper, bespeaking the feelings and views of an honest advocate of musical truths. First, *music*, according to the general acceptance of the term, may be defined as "instrumental or vocal harmony"—a combination of sounds agreeable to the ear. But the question arises, how are these sounds to be made agreeable to the ear? Are they the productions of an unqualified or untutored performer? Admitting the fact that within the human organism are found the germs of this beautiful talent, it is only through culture that we attain to that degree of development, that the rendering becomes agreeable and pleasing to the listener, or easy and unaffected to the performer. Hence, it is evident that, for the accomplishment of this end, scientific appliances must be brought to our aid. The laws of one of the primary divisions of the musical department known by the term *melody*, require that the various sounds entering into a musical performance, be recognized as bearing a certain relation to each other. This relation or arrangement called the *scale*, or *gamut*, discloses the proper intervals that must be given in music. These intervals are known by the general terms. Major seconds and minor seconds require, on the part of the singer, a great deal of care to be given correctly, and thereby sustain the proper pitch of tone. If, for example, in at-

tempting to give the tones designated as the fourth and fifth from the first note of the gamut, the voice should disclose an imperfect major second; the effect must, of necessity, be very unsatisfactory to a sensitive and well cultivated ear, and the same may be said of any interval throughout the entire range of the musical gamut. This defect, when apparent either in harmonious or simple melodies, results in what is generally termed "flattening from the key." In order to remedy this defect so generally prevalent among the untutored songsters of our day, many facts must be considered and taken into account. First, the voice must be correctly and thoroughly trained to the proper intonations of the scale, which may be accomplished best by a thoroughly qualified teacher—a living, practical example in vocal music. It is an established fact in the minds of many musicians, that the ear may become so accustomed to imperfect intonations, that *false tones* may be taken for *true ones*, and *vice versa*. An apt illustration of this fact recently came under the writer's observation. It was related to him by a prominent musician, who was also officiating quite extensively in the *tuning* of instruments, that on going his rounds for that purpose, he observed a certain piano to be quite *out of tune*. The player, who was first troubled with its imperfections, but at last became accustomed to them, remarked that "it had been out of tune, but HAD GOT AGAIN ALL RIGHT OF ITSELF!" Is this not too customary? Such seems to be the case with many untutored singers. From a neglect of proper training, the tone is given quite below its proper position, and the ear having become accustomed to the imperfection, fails in its responsible office and takes the *false* tone for the *true* one. Another important fact to be taken into account is, the difference in the extension or compass of human voices. While some are capacitated to reach an exceedingly *high* point, but unable to go very *low*, others are able to

go very low but *unable* to go very high. Still another class of voices finds its great field of effect between the two extremes, unable to go very *high*, and equally unable to go very low, yet having a greater compass than either of the other classes, as its compass embraces all the intermediate portion between the two extremes. From this fact, arises the necessity of arranging music, in a style that will meet best the capacity of these different classes of voices, and when the means are neglected to accomplish this, we find each class of voices in its turn striving beyond its proper limits, and by so doing we experience the dissatisfactory result of *flattening from the key*. It is just as unreasonable to suppose that a low, bass voice is to do justice to a musical performance, or to itself, even, while lamely groping up in the chambers of a *treble* or *tenor* part of music, as to suppose that a voice naturally light and high should be able to find its desirable effect down in the cellars of an *alto* or *bass*, and yet all of this is presupposed, whenever a piece of melody is congregationally attempted. And furthermore, in connection with this all-important point of *voice training*, there is a physiological side to be viewed and considered, which must find its place for commentation in a future chapter upon the subject of music.

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